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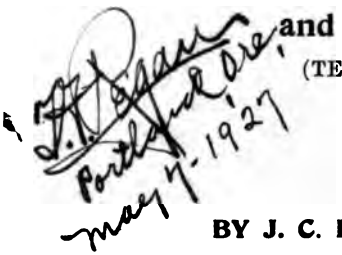
AURAS AND COLORS

An Esoteric System of Teaching Concerning Halos, Aureolas and the Nimbus

(TENTH EDITION)



BY J. C. F. GRUMBINE, B. D.

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Published by
THE ORDER OF THE WHITE ROSE
Los Angeles, California.

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FOREWORD.

The insistent demand of students of the New Psychology, of which Dr. J. C. F. Grumbine is a luminous exponent, has compelled the publishers to place the tenth revised edition of "Auras and Colors" on the market. No other book exactly fills its unique place in occult and psychological literature, and it is with pleasure, therefore, that the little book is again sent on its mission to help man to become aware of his finer forces.

The Order of The White Rose.

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CHAPTER I.

Auras: Their Origin, Nature and Manifestation.

The word aura has one essential, universal meaning, but a various application. The aura literally means (from aemi) that which flows and hence is likened to the air or some etheric or ethereal substance. It is like air inasmuch as it is an emanation or radiation from certain centers of life or spirit. As an emanation it flows into and touches form with its sublime and subtile effluence and readily loses itself in or is absorbed by the electrical and magnetic zone which is the condition of all vital manifestation and material forms of existence. It has been defined as a psychic, mesmeric envelope and influence by which impressions may be conveyed and perceived independently of the physical senses and is said to be present largely and chiefly among sensitives or those possessed of highly nervous and imaginative constitutions and temperaments. A nervous person may be both electrical and magnetic, but he is always extremely sensitive; hence such a one would most palpably manifest and radiate the aura; not that those of other temperaments and less refined nervous constitutions do not possess an aura, but rather, the aura is veiled and shadowed by intervening conditions and does not penetrate through the physical and psychic medium. In rare but by no means exceptional instances

the aura shines forth as a nimbus or aureole and then in extreme cases as an aureola, enveloping the whole human body, transfiguring, by its translucent radiance, the outer form like an aurora. It luminously tones the whole psychic atmosphere and lets in a glory which is heavenly and divine. Such exhibitions of the aura are extraordinay phenomena and are seen chiefly among those who pass into ecstacies and superior spiritual states or who are living holy and chaste lives.

Baron Reichenbach has shown that the aura is the property of all forms of life and he has fully demonstrated his theory by scientific experiments with certain somnambules in the presence of crystals. In a dark room crystals manifested certain rare and beautiful tones of color which were readily perceived by the clairvoyante and when blindfolded the spot where they were placed was located by the luminous colors which streamed from them. Professor Denton* has extended the investigation of this most interesting subject into the organic and inorganic kingdoms and has shown that the entire physical universe with all that it contains swims, as it were, in a sea of aura. He has also made it possible by his experiments for one to know that the aura not only exists as a subtile effluence of matter, but that because of its universal presence it hints at a world of spirit, not yet within the range of science or human induction and perhaps beyond the imagination to conceive. What the aura really is, what is its nature or office and the law of its expression and manifestation will certainly prove to be a most helpful and luminous revelation.

* Vide "The Soul of things," Three vols., by Denton.

Theosophy has divided the aura* into a five fold form of manifestation, each form of the aura agreeing with the other in the oval fashion or shape, but each differing from the other in the degree of coarseness or fineness and darkness or luminosity of tone and quality. Mr. A. P. Sinnett has elaborated what is accepted by enlightened Theosophists to be the correct teaching of the Masters concerning this five-fold division.† The septonate is used as a basis of differentiation, but the aura is not associated with the upper triad, or Atman, Buddha and Manas, because these three forms of the one Atman, the causeless cause, the one without number or form, the Divine Spirit, is above and without form or manifestation.

In any a priori teaching it is necessary to view or review the aura, not through any of its spectra or phenomena, by which its form or manifestation is possible, but as it itself is related to its own cause or center, as it defines itself in and through the higher and highest forms of its inner correspondences, and then to show

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* Vide Leadbeater on "Auras" and A. P. Sinnett on "The Human Aura." pamphlets published by The Theosophical Society, New York and London.

† A. P. Sinnett delivered an address in June, 1893, before the London Lodge of the Theosophical Society on "The Human Aura," in which he admits its existence and defines it as egg shape ertending like an atmosphere from eighteen inches to two feet from the body, but not a homogeneous and uniform effluvium. He specializes five kinds of auras, according to the dominating element, but he wishes the student to remember that all five of these characteristic elements, distinguishable by the advanced clairvoyante, blend together.

First—The health aura; almost colorless.
Second—The jivic or life aura; delicate rosy tint.
Third—The kamic, or animal soul aura; usually of a coarse red or gray.
Fourth—The lower manasic aura; all colors refined.
Fifth—The higher manasic aura; pure white light.

how and why it radiates outwardly or objectively as the penumbra of spirit or the peripheri of Divine Light and Illumination.

In its absolute or first form the aura is an influence and then it becomes an effluence. As an influence it is more than a thought or feeling, a form of influence which appeals to the mind and heart. The word influence is extremely suggestive. It conveys the idea of something that moves from and to some center and it is frequently associated with the words divine and spiritual. It implies a subtile force which is flowing forth under some rational or karmic government, and while it does not always suggest election or choice, it clearly hints at a spiritual or divine state of being, which, however occult or potential, is nevertheless inexorable and irresistible. It spreads its radiant and effluent force through and over the entire series of collateral and subordinate functions and correspondences and in so doing receives definition and direction from the active conscious life, however it may be expressed or unfolded. In man, it must and does relate itself to the will, the intellect and the affections and such spirituality as is the result of the use one has made of them in the sphere of Divinity. Yet it so relates itself to them as to be overshadowed and tinctured by them. Its own power is divine in that it ever reveals it, for shadow and color it as one may, it will rise to its own sphere, the moment the shadow or condition is removed. Indeed, it ever implies the central sphere of colorless light, pure and transparent, whatever may be the medium through which its spiral effluence may pass forth into the outer and correspondential spheres of consciousness and form. Its circumference may dip into black night, but its cen-

ter shines radiantly and divinely in the heaven of its white center. As an expression of thought, it is also a manifestation of form, and here is where thought and form reveal the aura in consciousness and matter.

Light is dual in its nature and therefore in its relation to spirit and the forms which embody and manifest it. It is explicable as thought, for thought is the light of spirit, and as such it is the basis of all realization and consciousness. Indeed, realization belongs to the consciousness as consciousness belongs to thought, for the three could not exist without the other. By this it is meant that realization is to consciousness what thought is to mind, for though consciousness is a state of Divinity and may be so realized,* yet is it manifested in spheres or degree of expression, as mind (sub and hyper states) objective and subjective forms and the supersentient or superconscious, all of them phases of the one absolute consciousness, which the self may manifest, but which none of them can fully define. The light of spirit must be regarded as the light of consciousness, which flows through the different forms and functions of it in its outward radiation and becomes more and more subjective and then objective as the light is dissolved and reflected through lower spectra and prisms, until it is apparently lost in—rather absorbed by—the senses. Then the material light enters the field, and by mathematical law or arrangement, conforms the light to the thought and consciousness which is implied by the thought.*

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* Consult the nature of Samadhi or the super-consciousness in all Yoga practices.

* Consult work on "Clairvoyance" by the author for fuller discussion. Chapter VI.

Enveloping the zone of physical shadow and light is the zone of astral shadow and light and within the spirit of the universe, however it is differentiated is the light of God. These zones, ebb and flow, as it were, in the ocean of causality. They follow numerical, rhythmic motions, the two interplaying and interacting by ordinations which make algebra and geometry, the mathematical sciences of time (motion), and form (manifestation).

The astral light and world are both the counterpart and ideality of the physical light and world. In the one are both the reflection and idea of whatever is manifested on the plane of matter. Could the relation between the two general aspects here defined be perceived so that both phases would be shown in the picture, the oneness, unity and homogenity of the two would be singularly startling and awe inspiring. As it is, the entire subject is by the uninitiated and worldly wise regarded as a mere fancy or a delusion. Yet so related, nay, so united is thought to form, its own creative body, so to speak, that karma ceases to be a miracle and becomes a natural and rational expression of causality. This is one of the occult reasons why matter is always associated with desire and thought with light, one with the world of forms and the other with states.

For the sphere of desire is confined to matter and the thought of matter and here is where occultly the light furnishes the reflections of desire in the astral world. The aura of the spirit clothed in such light would necessarily furnish a reflection correspondential to the material desire and its fruition and this reflection by a correspondence of interrelated causalities or karma

would be a shadow cast upon the pure sphere of the aura of the spirit.

The aura, it must be remembered, is never an object of physical sense vision and perception. It is objectified as a glistening white light as in any scene of transfiguration, when the celestial radiance places its smile upon the beloved. But in such rare exhibitions of its effluence one sees the reflection of the aura and not the aura itself. The aura becomes so atenuated or absorbed by the physical form that its presence is only suspected and in some instances detected by the subtile magnetic emanations which touch and affect one favorably or pleasurably, unfavorably or painfully as the case may be. And it will here be noted that the influence of the aura is more magical and penetrative, just because divine and radical than any form of its effluence or emanations.

Hence it can be affirmed upon inductive or experimental grounds that the aura as an influence can be felt as its effluence can be perceived by any one who is at all sensitive. Indeed the aura demonstrates its presence by appealing to the organ of sensitiveness in this specific dual form. One feels or sees (perceives) the aura—one feels it as an influence touching one psychically and appealing to one spiritually; one also sees it as a definite atmospheric, oval form in various degrees of color or luminosity, such feeling, however, is clair-sentinent (clear, psychic feeling) as such seeing is clairvoyant (clear, psychic perceiving).

There is no question but that the aura, both as an influence and effluence expresses its divinity most fully and decidedly within consciousness, and that whatever penetrates or overflows into the sphere of phenomena,

that is, whatever of the aura makes itself felt in the sense world, is its negative or its photosphere and not its atmosphere. Here in the consciousness its own light is manifest and that reflected or sequential light which radiates from it and forms the basis of the nucleus of the aureola, nimbus, and halo which impresses its glory upon the finer etheric form and furnishes the astral world with its star-like radiance.

If it is affirmed that the light of the spirit is both the light of consciousness and the aura, it is to be hoped that the statement will not be misunderstood; for whether light is concealed within or revealed by matter through action, is not hostile to the divine order. How the light permeates the forms of spirit is one of the profound problems of occultism and is involved in the deeper problems of ontology. That it does so permeate the forms as to manifest the aura is one of the facts to be conceded, and the other is, that it so permeates it as to associate the effect and object with its cause and subject. And the effluence and influence are as the messenger and message, or better still, the outward manifestation and the thing manifested.

Now it will follow and it is a matter of general observation that the state of the spirit usually and commonly designated its sphere, agrees with or determines the condition of environment, commonly designated its plane; and what is active or passive, potential or enfolded in the state or sphere, fashions the outer, objective series of its conditions or planes. So that the aura is, according to the mathematical law of ratio and proportion, the counterpart and embodiment of the spirit. What it manifests in color in its own spectrum is the key of the soul's life, the composite, differentiated,

separated form of its spiritual expression. The color harmony suggests the degree of the spirit's spirituality or divine likeness. And the form of the shadow (not the form of darkness which has a deep occult meaning), denotes and describes as it impresses itself upon the aura the law of karma, that is, the state of the self in the sphere of the individualized entity or ego. Spontaneous and impulsive thoughts or feelings, whether inspired from within or without may give superficial tone and temporal definition to the auric solvent and form, but it is the daily grind of the mill of karma—in short, it is what each one is, the status of each one's routine, or behavior as fashioned by his ideals and loves, which reveal the absoluteness of the aura as the atmosphere of the spirit. Evil and good play their parts as forms of shadow and light, but evil obscures and dims as good reveals and glorifies the deific state of the aura. True to the Hermetic law, the aura follows the astropsychic and mathematical formula: "As it is above, so it is below, as it is within, so it is without."

CHAPTER II.

The Mystery and Mysticism of Color.

Light, physically or metaphysically conceived, lies at the heart of the spectrum whence issue the colors which are divided into primary and secondary or fundamental and complementary. Light is not a form of color, but color is a form of light, and as such it separates by the spectrum the ray of light into a septonate of colors or the colors which form the rainbow.

Both white and black are positive and negative aspects of light and are not usually placed among the colors. Light is neither white nor black and yet we speak of the white light and the black darkness. Black is the magnetic negative and is the base of red, white is the electrical positive and is the base of blue; and the place of the black and the white is on the right and left side (close to the red and blue) of the spectrum.

Darkness is the spiritual state of light viewed from the physical plane and by the physical sight, for the light of spirit which is unmanifest on the physical plane is darkness to the physical sphere of consciousness. Color itself may thus be regarded as a trance or veil, which, while it reveals, at the same time it conceals a form of light. Pure light of spirit, the state of the Absolute and the Atma while the perfection of light or illumination, is darkness to that which is not in touch with or in the sphere of it.

The various functions of the spirit as the organ of

the eye, the sense of sight, the sensory, perception, mind, intuition, consciousness, have a specific office in the sphere of light and whether above or below the normal, does not in the least change the mechanism or status of the spirit. The spirit functions through this mechanism and finds a spectrum of light, in which the color septonate is manifest and adapted to its needs.

The super consciousness enfolds the finest expressions of the spectrum—spiritual light—and the colors which the higher spectra reveal are so delicately fine that the normal spectrum, beautiful as it is, seems dense and shadowy compared with it.

We disparage the popular fad of enlarging the number of the color spectrum and adding to the number of the colors already known.. Whatever the tints or shades may be they will not increase the original number of the spectrum, but will show modification or differentiation in the tone or quality and not numerical increase in kind. For it will be perceived that as the mind (which is itself the spectrum of consciousness and hence of thought) loses the idea of separation and the spirit is restored to its sovereignity or divinity, that the objective forms of color affinitize with and merge into their subjective correspondents. These subjective forms are not radically different from the original physical forms, but are sublimer, more spiritualized expressions of them, enfolding and fashioning them. Thus the spectrum will continue to chemicalize and alchemize light into color, from the most rudimental and fundamental form as in the physical ray of light, to the purest and highest form as in the spiritual until the need of the spectrum will cease, and light will shine in the spirit without media, functions or forms.

Spirit, itself, is functionless and needs no eyes or

ears, nor senses, no perception nor consciousness, as these words are popularly conceived and employed, to realize the self, but in the ordination through matter in which desire is exploited and by which union or oneness of the self is realized, the mechanism is necessary; and it is in the play and field of this mechanism where the spectrum of light, both objectively and subjectively applied, works the mystery and mysticism of color.

It must be noted that in the divine order the physical and psychial functions have only to do with color in the sphere of light and perception; they separate the light as it is objectified in aura and athosphere into color forms while the spirit itself in all planes and spheres of consciousness, personality and individuality perceives and interprets them. Color has to do with objectivity and all that plays in that sphere, while the law of its phenomena and the nature of its expression work from and through spirit.

Color may be regarded as the temperament of the spirit, defining and interpreting its various moods and experiences. The philosophy of color creations and formations is a most interesting and instructive one and shows the relation of ontology to spirituality and materiality in the sphere of spirit and matter, for the unchanging law of spirit is no less absolute when dealing with the evanescent and illusive forms of color and their psychic and karmic meanings as when applied to any ponderable object. Indeed, it will be found that color is a vehicle for the manifestation of the self* and all of its qualities and foreshadows its inner spiritual states. It has a subtle and interior relation to both the consciousness and the life, for it resolves itself into a form

* The self here means Divinity.

of motion and that form which deals with light as another form deals with sound. In the series of functional correspondencies it will be found that the law which governs them has much to do with their ordination and sequences by which one form of light is translated into another and more exterior or interior form and by which color works its alchemy.

In occultism evil in the form of vice bears an integral and kindred relation to black as good to white, red to passion or desire, blue to the intellect and yellow to wisdom or the higher, purer, finer attributes of spirit.

So adapted is the organism or body to the mind and the mind to the soul that by the law of the conditioned and conditioning the entire series of functions in the range of correspondencies act as media of translation for the self and its states. These states reflect themselves through media which preserve as they transfer the form outwardly from within or inwardly from without, and as in chemistry by the process of condensation the lightest gas can be reduced to a solid form, so the self defines itself in color by permeating it through and through with what it is. As applied to the aura, a dense and dark atmosphere ensphering the spirit would indicate, coarse spiritual development and one which needed radical spiritualization. Thus the septonate can be made to reveal the self and its attachments and color can manifest the state which the spirit expresses.

More than this the scale of color is uniform throughout the Cosmos, each hue or form always revealing one and the same thing. And it will be shown that color is not a disguise but a sign by which the spirit holds forever to its Divinity, and offers a key to the spiritual *states of the soul.*

CHAPTER III.

The Psychology of Auric and Color Formations and Affinities.

As the growth of form is from within, so the light* and the radiation of light adapt themselves to the forms of consciousness by the media through which they are

* The following table of the contrasts of Light-waves and wave lengths in centimeters in air and vibration frequencies of colors will interest the student. It is prepared by Rood, Thompson. Remembering that light is said to travel 186,300 miles per second, this table of colors will be awe-inspiring:

Colors	Vib. Frequency	Wave Length
Ultra Red	370 million million	.00008100
Red	428 " "	.00007000
Orange Red	483 " "	.00006208
Orange	502 " "	.00005972
Orange Yellow	510 " "	.00005879
Yellow	516 " "	.00005808
Green	569 " "	.00005271
Blue green	590 " "	.00005082
Cyan-blue	604 " "	.00004960
Blue	634 " "	.00004732
Violet-blue	684 " "	.00094383
Violet	739 " "	.00004059
Ultra-violet	833 " "	.00003600

When this scale is compared with another which designates the constants of sound waves, it is well to note that Preyer gives sixteen and von Hemholtz thirty-four as the vibration frequency at the lower limit of audibility. The

reflected and refracted. A spectrum differentiates the light into its septonate of colors, but whether a physical or psychic spectrum it has naught to do with the psychology of auric and color formations and affinities. Whether the light be regarded as physical or metaphysical, material or spiritual in its source and nature of expression and manifestation, the law of its vibrations is one and the same.

The ratios of numerical proportion have to do with forms of light, but the increase in vibration frequency of the metaphysical scales is beyond physical conception and mathematical calculation.† Why this is so and further, why the law is one and the same is now to be explained.

Chemistry and alchemy have to do respectively with the science of elemental forms and their combinations, the latter is more occult than the former, which by physicists, has been made a very rudimental and superficial science. The Rosicruicians and ancient magicians sought to place chemistry in the category of the magical or divine sciences and to show how there is one solvent for all matter.‡ Hence they associated alchemy with astrology, therapeutics with psychology and demon-

upper limit is 32000 (Sespretz) 38000 (von Hemholtz) and 4000 (Appunn) vibrations per second. The extreme range employed in music extends in general from thirty-two vibrations a second given by the lowest pipe of an organ to 4224 vibrations in the piano forte or 4752 vibrations in the piccolo.

† All occultists understand that while white is neutral, so to speak, it is a higher form of light than any of the colors of the septonate. On the same ground what is termed the "silence" is not motionless motion but that form of motion beyond the normal perception of man to grasp. This is exactly the occult distinction therefore between black and white and death and life.

‡ Read the history of the Philosopher's stone and the transmutation of base metals into gold.

strated by their power over phenomena or the elements the magic and supremacy of spirit. §They penetrated the outer form by the inner nature, but their power over the elements was in no sense to be regarded as a transgression but a fulfillment of law. The spread of the elements throughout nature, their adhesive, cohesive and repellant character, their simple, complex and fluent combinations with each other, producing noumena and phenomena from Od† and manifesting variety out of oneness or unity; and further their affections for certain planets and zodiacal signs, to say naught of their therapeutic and magical influence over the diseased and bewitched, became at once the subject of deepest and mystical research. And the imponderable influence and illusive qualities of substances as sound, color, magnetism, long before any apparatus for apprehending them, such as the spectroscope was discovered, engaged the serious attention of the occulists. For instance, black and white as far back as 2000 B. C. in Egypt, and as long ago in Persia and millions of years before in India as proven by the Vedas, stood symbolically for death and life, matter and spirit, while yellow or orange for wisdom or intuition and red for life or karma, as blue for intellect. The apron or ephod worn by the high priests of Israel gave a special significance and value to color.*

§ The earliest alchemists claimed to have the power of transmuting all base metals into gold.

† The name ascribed to the subtile and illusive force permeating all substances and said by Baron von Reichenbach to be the base of all matter.

‡ First said to be examined seriously by Sir Isaac Newton, then by Wollaston and afterward by Fraunhofer in their analyses. However, its existence was well known to occultists the world over.

* These colors, twelve in all, or the double septonate,

Indeed there is every historical and traditional reason for believing that the ancients were largely influenced by the occult and spiritual values attached to the colors and that while color symbology or chromology has passed into disrepute, because of the dominance of charlatanry and a material civilization, it implied much more to them than the materialist were ready to admit or could understand. It is admitted by Max Muller and other Oriental scholars that the ancients had very pure and simple traditions of life and consequent rules for living. The occult powers were understood and both necromancy and magic, seership and divination were consulted and practiced. Libraries of literature on the subject substantiate what is here affirmed. It is not remarkable but divinely coincidental to find as Mr. Aitken† and other advanced naturalists prove that color as also sound play most important parts in the government of the flora and fauna of the earth. It seems hardly conceivable and yet it has ever been associated with the upward material progress of man, indeed, it seems to be a specialty and feature of material civilization that as mankind evolves in diversified utilities he becomes sterile in those earlier capacities which like instinct accompanied him in his more simple life and earlier history; not that the divine

originally referred to the temperaments of the Zodiacal signs and their occult influence on human life through stellar and planetary positions. It made a difference in casting the horoscope when a child was born as to what colors played in its sphere and what should be expected of them by prophetic indications of the planisphere of the Zodiac.

† "Five Windows of the Soul."

powers became atrophied or extinguished, but the sensuous characters of the life sinks them out of sight or consigns them to the limbo of oblivion. Why this is so is no part of this work to explain, but that it is so and proves what is here suggested no one will deny. So that while the natural issues of animal and sub-animal life point to simplicity in the sphere of organism and perception, complexity and variety should and must be regarded as foreign to the absolutely divine order and kingdom. If unity in variety, simplicity in multiplicity, in short, the object, dignity and issue of spirit are ignored and forestalled, their action proceeds toward differentiation of form. It is as a marriage of inferiors without the ideal of the superior or an alliance in which the creative functions produce forms, without regard for the karmic entailments, in which mind and life are exploited without love or mercy, and where the cosmos is reduced to chaos. And this distinction, radical and audacious as it may seem, is clearly drawn between religion and science; between occultism and metaphysics on the one side as revealed in the Eastern Secret Doctrine and Mysteries, and materialism on the other as apotheosized in physical science.†

Hence, when applying the unchanging law of spirit to spirits or to spirit particularized or individualized, light as divinely conceived passes through the inner spectra of the original and primal separation; and while the sphere of Divinity is absolute or one of **illumination**, that of spirits is one of **light**;—and this is the relation which light bears to illumination. The one illumination is rarity or lucidity itself permeated by no veils, trances,

† Consult "The Secret Books of the East," translated by Max Muller; also "Secret Doctrine," by Mme. Blavatsky.

media of differentiation or spectra of separation, while light in the esoteric sense is the highest form of illumination.

Some such division of the septonary man as the following will assist the student in perceiving what is here implied by spectra or forms of the separation and differentiation of Divinity into modes of consciousness with its attendant or concomitant states of the radiation of light and aural atmospheres.

The Negative.		The Absolute.	The Positive.
I AM		THAT	I AM
Outbreathing.		Inbreathing.	Illumination.
I Am I Desire I Feel I Think I Know I Understand I Will	Karma (action)	I AM that I AM	Realization

All these metaphysical forms of the consciousness of the Ego and its temperaments or experiences lead to the realization of Divinity; and the swing of the spirit is ever from two extremes to one common mean or centre. This is implied in the sanscrit word That—the word for Absolute Being. For it will be perceived that the psychology of their expression, interfusion and interradiation is one which defines color as the interpreter of

evil.† Color thus becomes an index of the spirituality of spirit and as it ceases as such the spirit is deific or absolute. In forthcoming Chapters the formula and dictionary of color meanings will be more fully elaborated.

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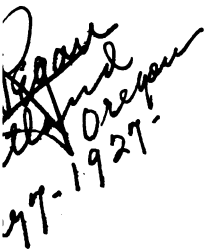
* Evil here means that which separates—it may dualize or differentiate form—but it disperses, so to speak, unity or oneness—hence its viciousness.



CHAPTER IV.

The Finer Forces and How Perceived.

That the finer forces as those which are popularized under the names of electricity, magnetism, light, ether, are the media through which the aural effluence manifests, no occulist will deny; but that they are fundamental to a perception and realization of the presence of the aura is not wholly true. The finer as well as the coarser forces depend upon spirit and become, in the expression of the soul, its concomitant and correspondential collaterals. As light is the subject of its objective forms, as red, yellow and blue of the spectrum, as the consciousness is the casuality of mind and brain, so these finer forces are creations, as it were, of spirit, through and by which they become the framework of its expression, the vehicle of its phenomena. Indeed, they have no other office than to define and confine the aura within their field and photosphere. And the aura has as much to do in creating them as they have to do in manifesting the aura. The a priori realization of Divinity whence spirit derives its forms of consciousness and life, should never be ignored nor forgotten, especially when one is measuring by perception the successive, progressive and recessive steps from the

centre of Divinity to the circumference of existence, for so illusive and subtile are the involutions and evolutions of the soul's states that maya may deceive even the elect. However, the aura is not likely either to loosen itself from soul or to become dissipated in or absorbed by its environments, and we only mention the precaution lest the divine arrangement be overlooked or discrimination be made between forms which manifest or reflect as a mirror, and states which radiate as centres of influence and effluence.

Magnetism and electricity as conditions of matter have auras which are quite defined and distinct from the human aura; magnetism, emanating a pinkish white light and electricity, emanating a bluish white light. Magnetism is associated with red and with red lines of the spectrum and would be generally classified as thermal; electricity is associated with blue and with the blue lines of the spectrum and would be generally classified as anti-thermal or cold. Magnetic persons by temperament are attractive and warm, hence affectionate (red) and sympathetic; electrical are repellant and cold, hence intellectual (blue) and antipathetic. Possibly—and it will yet be shown in later scientific study of the occult relation of light to magnetic and electrical phenomena—the light will solve the mystery of polar or negative and positive aspects of this subtile medium which becomes the vitality of all matter and its structural compositions as well as the solvent of the mysterious phenomenon of the aurora borealis or northern lights. For without question light lies at the center of all magnetic and electrical phenomena. Ether which is like air and the akasha which is like fire may esoterically be expressed by the color correspondent of indigo

and blue. Both blue and indigo have close and inseparable relations, the indigo expressing spirit on the plane of its universal negative (darkness). Yet, in the field of the akasha where color as we perceive it is anything but color, colorless in fact or the very essence of light, the indigo and the blue are misnomers. We do not employ the words however as blinds, but as actually expressing the lower form of color of that which our present vocabulary has no word to define or interpret.

In the sphere of consciousness or the forms of it which are adapted to the akasha, the ether and the light, the aura radiates both what it is and what it is not; that is, it conceals the pure halo of the Divine and manifests whatever is expressed in the normal scale of being by the soul's karma. Its interior glory none can withhold save itself. It shines, if it is expressed. It is concealed only because it is not revealed and by this is further meant, it radiates in the degree that the spirit expresses Divinity. In the atmosphere of its own election, it will purify and glorify with its lucid, white light, the magnetic and electrical photosphere or the etheric zone of its outward karmic attractions. And, it will not fail to take on the red or blue of the one or the other as it expresses in thought whatever is indicated by color. And this law governs spirit absolutely. The finer radiations follow the law which governs the soul's attractions. As coarse souls attract coarse matter, so fine souls attract fine, and the septonate of color gives to the outer world what is being enacted on the stage of the inner.

In the field of the soul's spectrum where the aura is manifest the ether is adapted to aural effluences or

radiations. The soul influences and governs the sphere of the aural radiations, so that whatever passes or extends into the ether and reflects or refracts color is subject to and appeals to the soul. The functions of the soul as spiritual perception and clairvoyance apprehend the aura and seem to be called into expression in part, for this purpose. It has been shown in other Teachings* on the office and nature of the clairvoyant vision that as the etheric double, the spiritual body, so called, and the astral form are wholly objective; (however immaterial they may seem), so they come within the sphere of psychic functions.

Clairvoyance has to do with all forms of psychic objectification and as the normal seeing and perceiving are defined by the normal light and consciousnes in the physical universe, so clairvoyance touches the universality of matter in all of its states or forms of objectivity, seeing as is said, through and through matter, in short, seeing with a soul freed of the bondage of the senses and the limitation of matter. And the need of capacity for clairvoyant vision becomes an argument in favor, first of it and then of this expression, if one wishes to know or understand the series of higher psychic and spiritual correspondence between spirit and its modes of manifestation.

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* "The System of Philisophy concerning Divinity," by the author.

CHAPTER V.

How Auras are Manifested, Tinctured and Spiritualized.

In the problem of human life the two words materiality and spirituality apply to states of the spirit under the government of the self—man being either material or spiritual in thought, feeling and action and such conduct defining the character. Consciousness, which is the sphere of divinity, becomes the mirror of the soul, as mind is the spectrum of consciousness, by which the character is manifested. The aura is fundamentally under the government of the states which indicate the series of correspondences by which the Absolute and the Eternal are apparently associated with the relative and the temporal, the spirit adapting itself to each and all. There is no confusion or disorder, no interference or interruption in the free action, each state or sphere of the spirit finds its own reflector and reflection and so transfers or translates the inner into terms of outer glory. The absolute radiant center is God, the Divine Fountain of Spiritual immanence and radiation and it is eternally and unchangeably the same. It may and does have other collateral and subordinate centres but it is supreme, it works through them to fashion the world of

mind and form into the spiritual and celestial archetype; and the need of all relative series becomes manifest when it is remembered that while only God is, the manifest as the form of God is dependent upon the Divine Immanence. The series of correspondences by which the self functions in spheres which manifest the one perfect state of God, transform or veil the surpassing and ineffable light of God into the various states with which the consciousness deals; and the aura is in short the elaboration or objectification (however subjective it may be) of the God-light or Deity.

All substance reflects this light and according to its density or the type of its manifestation and realization of God will it veil or reveal the light. Each form of matter is a centre of vitality about which cells, structures, organisms are fashioned, and in the fauna and flora of the world, each form which is the fashion of its essence or point of force, becomes a center of aural light. The syntheses of all forms and colors of the aural light bear out the induction that as in the human, so in the sub-human kingdom, God is no respector of persons or things. And the thought that inspires the manifestation of the atom is of the spirit that inspires the theocracy, God is and is in all, of all and through all—let that realization never be ignored nor forgotten —and so far as rudimental and fundamental existence is concerned the universal Presence—God—glows in all.

To fully perceive and understand the oneness, synthesis and differentiations of the aura as touching the soul in its modes and forms of consciousness, it is well to keep in mind some such numerical scale as from one to ten. Ten as the perfect number may properly stand for the apotheosis of aural manifestation—the pure and

luminous halo or aureola of spirit. One, with its manifold fractions will typify or illustrate all forms of the aura in the fashion or manifestation of transfiguration. One therefore must refer to the outer form of the inner light as shining upon anyone, as is further shown in the record of Jesus on the Mount of Transfiguration. One in the color scale would be red, two yellow, three blue; both red and blue are objective to the subjective light within the objective yellow. The septonate of color as divided by the spectrum analysis would be thus diagramed:

1	2	3	4	5
Red	Yellow	Blue	Violet	Orange
6	7	8	9	10
Green	Indigo	Light	Aura	Illumination

Yellow, as the seat of light in the lower triad and the basis of all spiritualization of color in the quarternary of complements, is the color form for intuition. The implied relation of violet and green to the orange and their elements, is a further elaboration of the primary triad. Indigo and light are most occultly sealed and enfolded within the aura as the photosphere of Divine Illumination. For indigo and darkness are twin sisters; one is the angel at the outer and the other at the inner gate of the temple of color alchemization.

He who perceives and realizes the inner, divine light, finds black night in the outer world and the reverse is true. Black is the extreme negative of light, while white is its positive. Darkness is the state of the mind and the self consciousness, untouched and uninspired by the Heavenly Divine light. All souls function numeri-

cally through the order of color zones and spheres here indicated and the rise or flow of consciousness, though ever normal, is toward the divine center whence it received its heavenly initiative. Red really designates contamination and gross affinity with matter, but even red is so in touch with light as to bear its lucid and glorious impress. Then while still a form of light it is rarified and purified. So with the blue and the yellow—so also with all other complements. If red is the lowest expression of spirit, it is the lowest expression of love, as blue is the lowest expression of truth. Red typifies the heart or the affection while blue typifies the mind or the thinking and yellow the will.

These color interpretations apply universally. Red always suggesting the magnetic or love principle; blue the electrical or thought principle and yellow the principle of the will.

The entire universe vibrates as a pendulum between these colors and is the spectrum of light. Life reflects or absorbs whatever it expresses in the color scale of being. This is and will be most fully explained and elaborated in any system of chromology or science of color. Musical as well as color therapeutics are comparative innovations in the field of healing, but these new sciences are evolving many wonderful and hitherto mysterious psychical and mental phenomena and are adding new revelations to the occult wisdom of the ages. It is known that (mental) noumena produce (physical) phenomena, then it can be easily and clearly perceived that the relation between thought and form, sentiment and color, states of spirit and temperaments is exact and unfailing. And if as it is admitted by occultists the world over, the colors, even as prefigured

or illustrated in the septonate or spectrum analysis, are the manifestations of action and all action is chemical, mental, psychical and spiritual in its series of functional correspondences, working outwardly from within a center of desire where karma begins and ends its part in the drama of life, surely it is not anticipatory nor preposterous to affirm that life and form absorb and reflect in color what it manifestly is. This may appear to be an audacious induction and yet God's omnipresence, omniscience and omnipotence can be thus explained and foreshadowed.

Light means lucidity as white, its positive form, symbolizes purity and black, its negative form, symbolizes impurity. And whether applied to matter or spirit these qualifications or spiritual distinctions hold true. Complexity and combination may differentiate color form as spirituality or materiality dominate, but the dictionary of color meanings remains unchanged. Having the key to the upper you have also the key to the lower forms of light, for one, the light, is the same whether in the form of two—the black and the white, the three—red, yellow and blue— the four—orange, green, indigo, violet or the sacred seven—and the seven which makes one again.

CHAPTER VI.

Color Alchemization.

The unchanging law of spirit governs all of its interrelations and interfusions with matter as well as its differentiations in forms—a principle which lies at the basis of and accounts for whatever spirit reflects or manifests, conceals, absorbs and reveals. As in any system or mechanism where teleology is illustrated, the design suggests the designer, the creation the creator, so no colors are either absorbed or reflected without direction from spirit. Whatever may finally be accepted as the motive for objectivity or subjectivity the un changing law holds the soul to its attractions, and these attractions sit enthroned within the center and dictate the forms of the color kaleidoscope. Marvelous and stupendous as is the science of this color alchemization, occultism uncovers all of its mysteries. As personality lurks in the soul and is fashioned and defined by it, so color forms are created and fashioned

by the modes of consciousness where thoughts and feelings arise and where broadly speaking the influence of spirit becomes the effluence—where in short whatever motive and quality in the scale* of Being the life expresses, these affect the field and sphere of outer and inner light in which the aura displays color.

It can be said that the aura is the sphere for the exploitation of psychic and physical color temperaments and has everything to do, so far as outer color formations and exhibitions are concerned, with the spectrum of visible light. Light of spirit has in it the definition and solvent of its psychic and physical spectrum. Each separate color means and implies in the light just what it means and implies in the forms which manifest in the light. So that it will at once follow that objectivity obeys the law of subjectivity and both obey the unchanging law of spirit. Hence alchemization, which has to do with the inner forces at work within the center or affections of spirit condition the chemicalization which photographs the spirit's negative upon and within elemental matter. Let this relation and correspondency at once be perceived and very little needs to be further suggested or taught.

There is no doubt but that the discovery of the language of flowers, gems and stars as well as their peculiar properties was due to the recognition and perception of this system by which nature and human nature

* By scale of Being is here meant the steps of growth toward apotheosis or oneness which all forms of life from the atom to the higher self illustrate.

reflect the astral zone of spirit in which as from a concealed matrix the spirit is ever flowing forth into phenomena. At any rate if this is not true the colors have had a most magical power of affecting perceiving minds uniformly and producing in them similar and like psychological impressions.

CHAPTER VII.

The Psychology of the Color Spectrum.

The dictionary which is here offered is in a measure a compilation with added interpretations which were only hinted at or suggested in larger and more ambitious works on Occultism. Even this dictionary must not be received as exhaustive nor its definitions as final. If enough is given to inspire the student with a clearer understanding of color meanings the lexicon will have satisfied a long felt need. All occultists and mystics agree that while there is, broadly speaking, a temperament to color, color itself does not reveal its secret in all that it manifests. Color, as the author of "The Secret Doctrine" has written, becomes a blind and the student should penetrate the blind in order to perceive the hidden, spiritual value or meaning.

Where we use primary or secondary colors we attach primary and secondary meanings to them. Complementary colors are secondary and reflect the primaries; that is, they differ from them only in the sense that they express collateral, conditional and more objective forms of the original types by which they are created. This must be so of the green,* the orange, the violet

* The green is placed by some scientists among the primaries, of which red, blue and yellow are the three.

and the indigo.† It must be remembered that the state of purity qualifies all forms of color and by adding spirituality and taking away materiality, color is refined and its spiritual power and value enhanced. And this is the secret of color alchemizations which the light ever reveals and fulfills and which spirit is ever seeking to impress through color and matter.

DICTIONARY OF COLORS.

Diagram I.

Tables of the Signs of the Zodiac, their Planetary Lords, Birth Stones and Colors.

Signs	Lords	Stones	Color
Aries	Mars	Amethyst Diamond	Red and White
Taurus	Venus	Moss Agate Emerald	Greenish Yellow or Russet
Gemini	Mercury	Beryl Aquamarine	Pink
Cancer	Moon	Emerald Black Onyx	Bright Green
Leo	Sun	Ruby Diamond	Fiery Red or Vermilion
Virgo	Mercury	Pink Jasper Hyacinth	Dark Blue striped with White
Libra	Venus	Diamond Opal	Dark Blue or Ultramarine
Saggitarius	Jupiter	Jasper Malachite	Crimson or Blood Color
Scorpio	Mars	Carbuncle Turquoise	Yellow tinged with Red
Capricornus	Saturn	White Onyx Moon Stone	Dark Brown streaked with light
Aquarius	Uranus	Saphire	Blue with White
Pisces	Jupiter	Whtie Chrysolite Moon Stone	Dazzling White

† The indigo is a form of the primal darkness (not black) and the blue is therefore extremely electrical and occult.

Diagram II.

Table of the Planets, Days and Metals as arranged by the Ancients:

Planets	Metals	Days	Color
Saturn	Lead	Saturday (Green)	Black
Jupiter	Tin	Thursday (Light Blue)	Purple
Mars	Iron	Tuesday	Red
Sun	Gold	Sunday	Orange
Venus	Copper	Friday (Indigo)	Yellow
Mercury	Quicksilver	Wednesday (Yellow)	Gray
Moon	Silver	Monday	White

Diagram III.

Table of Principles in the Septonate man:*

Principles	States of Matter	Colors
Chhaya, Shadow or Double.	Ether	Violet
Higher Manas or Spiritual Intelligence.	Air	Indigo
Auric Envelope.	Steam	Blue
Lower Manas or Animal Soul.	Air	Green
Buddhi, or Spiritual Soul.	Water	Yellow
Prana or Life Principle.	Air	Orange
Kama-rupa, seat of Animal Life.	Ice	Red

* Secret Doctrine, Vol. III, Page 476.

Diagram IV.

Auric Color of Elements:

(Ag.) Silver, blue lavender,*—white.†
(Hg.) Mercury, blue red,*—red.†
(Cu.) Copper, yellowish green,*—red green.†
(Pb.) Lead, gray blue,*—blue.†
(Sb.) Antimony, dark blue,.—white blue.†
(Au.) Gold, emerald green,.—white.†
(Fe.) Iron, scarlet red.—red.*

* Discovered by A. Marques, in "The Theosophist," 1899 series.
† Discovered by Baron Reichenbach.

Diagram V.

The Four Original Elements of the Alchemists and their Colors.

1. Fire	Oxygen	White, Green.
2. Air	Nitrogen	Yellow, Orange.
3. Water	Hydrogen	Blue, Indigo.
4. Earth	Carbon	Black, Brown, Red.

Metaphysical Key.

Dictionary of Spiritual Attributes and Values in Colors:

Light	Illumination
Darkness	Receptivity
Shadow	Passivity
Black	Evil
White	Good

It must be perceived by those who will study closely and intelligently this lexicon† of color meanings as applied to auras or to colors that society in matter of dress, following a seemingly capricious standard, does not always bear out to the letter the meanings which we have attached to the colors. Be this as it may, it follows that wherever these colors prodominate the effect of them is the same upon all sensitives. And society should know that the seer understands though the world at large is densely ignorant of the apparent contradiction between the form and the spirit, its states and the outer fashion of its appearance. Again the word dull as the word dark have special reference to the state of the color. A dull or black color shows a lower or coarser physical form of reflection or vibration.

† We have added to the number indicated in the normal spectrum. Consult last chapter of book.

The words pure and impure will explain the sphere of the light in the dual aspect of darkness and shadow or black and white. It must also be remembered that the purer the color the more spiritual is the life in the order of spirit. And in interpreting colors, if qualifications are kept in mind, especially where one or more meanings are ascribed to one color, the definite meaning for detecting or perceiving the psychic and spiritual forces and states which reflect color will never be lacking.

CHAPTER VIII.

How to See and Feel Auras.

Inasmuch as the aura is manifested both interiorly and exteriorly as an influence and effluence, there is always associated with it the dual impress or effect of inner and outer touch. The inner touch defines itself in terms of feeling, while the outer touch defines itself in terms of perception. One deals with the immaterial and subjective as they reveal spiritual states, the other deals with material (etherial) and objective forms as they manifest karma*—that is, the environments which the spirit has fashioned as the complement of its states.

It will clearly be perceived that such aural influences must be felt and not perceived or seen, they must be realized or divined and not sensed through the lower organic or intermediate psychic functions, because they appeal inwardly and from within to the psychic and spiritualized consciousness and therefore they do not become an object of sense perception as generally defined.

When the influence is made a subject rather than an object of feeling, it is not to be understood that feeling is a synonym of sensation, nor an object or corollary of outer correspondences. The feeling touches the soul where it is at home, where the appeal is apprehended or realized, where it consciously understands the message even though it may not obey it; for the soul is present where it can perceive these aural influences or they

* Karma simply means the law of action and reaction, as manifest in one's life or character.

would not affect it. For it is the peculiar office of the aura to manifest its alchemy in this unique and dual form or manner, that the soul may not be misguided, that a high or low, a fine or coarse, a pure or impure influence is ever detected and revealed.

The soul rises to its level, though for the while manifestly prodigal or debauched and is touched by one or the other form of the aural radiation. The effluence is more formal and objective and in the psychic sphere impresses itself upon the psychic functions where it is perceived and received. The effluence can be both perceived objectively and subjectively—that is, it can be a subject of perception where its subtile radiation is felt psychically as an appeal from without, as for instance in the perception of aural light or sound; or it can be perceived as an atmosphere or vision enfolding forms of spirit. In the one case, the soul receives the perception of the aura without consciously seeing the aura; in the other case, the soul consciously sees the aura and then receives the perception of the vision, accepting or reflecting the impression as the need appears.

It can here be said that all visions or perceptions of the aura, its atmosphere or radiation and its color photosphere depend upon the expression of the perception, as to whether it is limited by the organic or functional series of vibrations,* or is capacitated by an approximate self-realization or the realization of the Divine Man or Spirit, to sweep the celestial spheres and clairvoyantly apprehend the finer, unobstrusive forms of aural manifestation. Clairvoyance must be defined as a lucid, psychic form of perception, while normal

* It is a well known and established fact that the eye is able to apprehend a larger field and number of vibrations than the ear, but the senses of sight and sound are both circumscribed.

seeing is rudimental and fundamental. Let it here be remembered that intuition may be termed the spiritual perception or the reason of the subjective consciousness, although we prefer to designate it, the oracle* of Divine inspiration, but it is interior not exterior as a function of spirit. Clairvoyance is never interior in the sense in which we use intuition. Hence if one desires or expects to see auras, it is necessary to prepare for or realize that form of perception which deals with the finer, subjective and etherial forms of matter by which the aura radiates its photospheric and color kaleidoscope. To ever hope to see it with the eyes, the organs of sense, is to hope for the impossible. The aura, first, last and always, as an object of perception, is a clairvoyant phenomenon, and must be perceived by the clairvoyant vision.† The various caricatures of the aura in the form of the nimbus, such as the mediaeval painters with imaginations colored by ecclesiastical dogmas and romances of Christology encircled about the head of Christ, the Virgin Mary and the Saints, are an egregious misconception of the sacred radiations of the hallowed and Divine light which is the nucleus of the halo, and which, like the glory of a star, loses itself by reflection in the sphere in which it shines. To give it definiteness and separateness may be permitted by art, but it is a false impression of an effluence which, as Hoffman has more correctly shown in his celebrated painting of "Jesus as a boy in the Temple," begins in the seat of intelligence and fades outwardly into shadow as an aurora. A reform in this direction (and let it begin at

* We refer the student to the book on Clairvoyance by Mr. Grumbine, page 96, Lesson X, also Lesson III.

† This is fully attested by somambules, clairvoyants and sensitives and by all standard works which deal with the subject.

once), would place art where it belongs, not as the tool of ecclesiastical propaganda for the dissemination and perpetuity of error or a form of beauty which neither science nor religion can endorse, but as a spiritual vehicle for the expression and realization of truth, without which beauty itself is impossible and art worthless. Perhaps these misrepresentations of the aura by the old painters have had something to do with the false, popular conceptions of the appearance of the aura and the inability of even those who are clairvoyant to see it really as it is, not as they have been educated to believe it would appear. No reproach is cast on the masters who, following ecclesiastical traditions allowed the imagination to be deceived and their works to be marred by these inaccuracies and infelicities. The modern painter and sculptor can reform it altogether as they are doing by correcting the popular error that spirits and angels like birds have wings.*

The aura, as an object of clairvoyant vision, is fashioned of or manifests itself by those etheric waves of light essentially and spiritually very radiant, which any one who is at all sensitive can perceive (clairvoyantly) floating about him in a cool, dark room. Few indeed who are sensitive, arrest the action of the mind long enough to see this display of astral light, while others take it to be a magnetic atmosphere or a state of radiant matter. Be this as it may, it has its origin in the mother substance of ether, the akasha, and is the basis of ether and the lower forms of matter and the medium for the clairvoyant objectification of the aura.

To key the perception to the rate of vibration by which this light is seen, is to absolve the mind from

* Jesus when he appeared after his decease had no wings. The idea that angels have wings is a relic of Persian Theology.

sensuous, material attachments, and at the same time to deconcentrate the self consciousness so that the self will not be absorbed in and by matter, and then, by receptivity and aspiration to allow the self to enter into subliminal states. The process is far too simple to be at once enjoyed; nevertheless there is no other royal path.

This rationale applies also to the interior appreciation and realization of the aural influence. For if the mind can hold the self (the ego), which is the highest, divinest expression of God, when by liberation or freedom it could affirm with the seer of Israel, "I am in the Father and the Father in me," or as Jewish theology taught, "I am that I am," then that which the self must do to declare its independence or non-attachment is clear and well defined. There can be no sure and steadfast realization of the Divine influence which sits enthroned within the influence of all auras, until the state of Divinity is the one end of the soul. The light of the soul will flicker and shine but faintly, the consciousness as the mediator between the states of being and being itself will feel the shadow of matter, the mind will absorb the feeling and place it in the Eden of the Adamic man, until the silence of God is attained. Other collateral and subsidiary messages of the feelings will flood the soul and clamor for recognition, but not one will be truthfully received, perceived and interpreted until the state of uniformity between these influences and the Divine Influence, which in each one can alone interpret them, can be sustained and maintained. And this is the key to that science which is known as prescience and which enables the soul to ever feel after God and know God.

CHAPTER IX.

The Photosphere and Atmosphere of Spirit.

The atmosphere bears a relation to the photosphere of the spirit analogous to that which is sustained between the ether and the air. And the object of any study of their comparative relations as well as the law of their ordination, manifestation and association is to show how the aura as it flows through them becomes colored by them—for they act as the spectrum, ever separating and differentiating the aura. For while they act as their translucent veils, penetratingly and imperceptibly they tone the aura.

It can be surmised here how matter in all of its forms, from the gross and coarse to the imponderable and fine, like sub and hyper states or modes of con sciousness which veil one from the other, becomes a veil itself almost opaque and impenetrable when spirit is at its fullest flow. Indeed this is the object of matter,* for as the receptive vehicle or form of spirit, it conditions or graduates spirit through its matrix and mediation and generates its variety of kinds. This ma-

*Matter from Mater which is the root of Mary, mother May, Mer, finds in Mutter (German) and then in the Egyptian Mu, the origin of all kindred terminology.

terial process, with its consequent entailments, this maya† from which the Phoenix of the soul four-fold arises like a God, this womb, self created, which polarizes spirit so that oneness is split up into numberless expressions and multiples of itself, it at once the profoundest mystery of all mysteries with which psychology and ontology deal. Nevertheless that matter does apparently but not absolutely differentiate spirit, phenomena undeniably attest. As a veil, within veils, matter becomes the arch illusion of spirit through which, as in maya (mind and the senses) the soul finds its separation and differentiations and like the broken, wavering image of the moon in the troubled waters, the soul looking outward at itself perceives the self in many forms, each illusive and running away from the other, but all springing from the same source. Ever receptive, spirit is unconfined by matter, and flows in and out without disintegration or destruction; but as it outflows or inflows, it takes on or throws off whatever may be the law of the form which it manifests. As ether it is one thing, as the earth it is quite another. But the earth cannot pass through ether as ether can pass through the earth, each expressing certain modes of spirit, fine and coarse.

Thus the aura, emanating within spirit where it receives its influence and effluence, its light of love and shadow of matter, plays in the field of the atmosphere, the sphere of Atma (Atma-sphere), the symbol of the akasha or substance of space, and weaves about

† Maya not only means illusion but evolution which appears to be the law of its action.

itself as it flows through it and the manifestation of it, the photosphere, the elements and forms, which foreshadow and manifest it. It would be as futile for the aura to flow out into space without the original photosphere of spirit as to expect to manifest a body without a form or matter. But so is the Divine arrangement (by a series of correspondences) that the aura moves outward with its own impulse, like waves which roll inward from the bosom of the ocean and manifest not anything other than that which the soul is. The color which the aura differentiates, that is, reflects, follows its own law, through obedience to the one which governs matter. Thus it is possible to have aural color as a blue or red, a yellow, a dark and light aura. The time is at hand when the self, the Divine Ego or spirit in each one, not yet operative but potential in all, and which is to take the place of the two eyes, which see nothing of that which really is, the self which sees beyond and through the veil of matter, will furnish abundant evidence of what is here declared.

CHAPTER X.

The Aureole, or Nimbus of Saints.
A Study of Spiritual Introcession and Introduction.

The pervasive nature of the light is not wholly accountable for the peculiar character and definition of its phenomena; nor does it explain the uniform appearance, form and shape of the aureole and aureola.

Each center of spirit, in all planes and states of manifestation and expression become the spectrum of aural light and radiation. And while it is true that the center of the sphere of spirit is related to its own circumference and that all forms have their origin, ideation* and manifestation in the sphere, the oval shape of the aureola and the circular form of the nimbus depend for their outer fashion and inner radiance upon the state of the spirit. The form of the aureole and aureola is determined by the line of expression which suggests a dual action, ever changing its fixed center to an apparent point within a moveable circumference. The point of the outer attraction synthesizing its phenomena on the line of its inner desires.

Omnipresence as an attribute of God or spirit idealize the thought of the openness of Divine Reality in which

* As geometry is the science of space and in mathematics has to do with matter and its three dimensions; as algebra is the science of time and in mathematics has to do with force (motion) and its pulses of vibrations, the ideograph of the sphere, point, line, cross, triangle, cube and star, is full of meaning and suggestion.

there is neither shape nor form, but the Presence without past, present or future limitations or definitions. But few students and occultists indeed perceive this as a Divine state and hence begin the definition of the aura and its appearance where form fashions the manifestation and sits enthroned within its kaleidoscope. The Divine state is the sphere of all forms of it, the causality of all expressions of it, the origin and foundation of all radiations. Enfolding and establishing the aura as the law of its form and radiance this state is omnipresent and to it and from it light, color and form derive their apotheosis.

Form begins the chemicalization and materialization of action, but, esoterically, form is and always has been the result of desire;* and form fashions the aura into the appearance of an oval or ellipse. If action begins in and proceeds from desire then the cross would symbolize the lines of no or least resistance (the horizontal line) and greater resistance (the perpendicular line); and the ellipse would be described by the resultant of these apparently opposite lines which reveal and describe spirit and its activities. And here and only here is where forms apply their power, for the appearance of the aureole and aureola as outlined by the oval is superficial or phenomenal, the aura maintaining the integrity of its influence and effluence even though the form seemingly disintegrates and dissipates its Divine wholeness and unity. The appearance of the aureole and aureola is radiantly and trancendently beautiful and clear among the saints, like the light of a perfect

* Read Theosophical literature on "Karma" and "Reincarnation." The reader is referred to the condensed expositions of Theosophy by Annie Besant, the luminous interpreter of pure Theosophy.

summer day, but it is dark, ominous and corrupt among those who exult in evil.

Various grades or degrees of aural radiation and atmosphere are possible, from the dense and almost black to the clear and pure white state. The definition of each form and degree being quite marked and distinct; where evil in the very material and good in the very spiritual sense prevail the aura loses its form in the outer darkness on the one side and the inner radiance on the other, while the intermediate sphere of aural manifefstation describes the inner, esoteric prefigurement of the rainbow; for on either end of the spectrum in which the septonate of color reveals the forms of light, the darkness and blackness of the red, and the darkness and whiteness of the blue, mark the negative and positive aspects of the spiritual light. This inner and outer spectrum of light, spiritual and physical, the aura penetrates and uses as the medium of its form and color, so that it is not impossible when one learns the inner and outer or exoteric and esoteric meanings of the lexicon of colors to find in both the form and color of the form the sphere of the soul, its grade of materiality and spirituality, in short, the degree of Divinity which the life expresses. That this is so is further demonstrated by the science or the mathematics of vibrations—sound, color, form; in fact, sensation and perception in all degrees of expression, manifesting the state or sphere of spirit. Both color and soul govern the creation, differentiation and destruction of forms as science proves, while the formula of mathematics as applied to matter and its kaleidoscope becomes the statement of the unchanging Law of Divinity. Thus piety and impiety, honor and dishonor, virtue and vice,

good and evil as initiatives, incentives or habits of action affect the aura and give to it the key which unlocks the mysteries of the spiritual life.

The question of spiritual introcession and introduction is one most vital to every student of the occult, because by realization, union with the divine is perfected. All Yoga practices have for their ideal and end, not subversion of consciousness, but its realization. And so to think or feel or live, in short, to so be as not to think, feel or live in the normal or physical sense at all, but to transcend the need and uses of experience, and so perfect the ego that desire will be at an end and attachment will cease, is to apply the process of spiritual introduction and introcession to this end, which is divine wisdom. For such, wisdom, as the royal path to freedom and oneness, must be the means to wholeness and holiness. Each thought, feeling, act, must be resolved into the state where oneness and only oneness is, and where separation and differentations cease. And the vow of initation includes the spirit of devotion and consecration by which union with the Divine is attained. He who lives in the sphere of desire will pass through the twelve labors of Hercules* before he will be ready or prepared to enter upon his initiation and become the hierarch† (sacred ruler); for godliness is the means of preferment to Godlikeness and only those

* Read carefully "The Perfect Way" by Edward Maitland and Anna Bonus Kingsford. The apotheosis is not attained by superficial conformity to the letter of the spirit, but by self-renunciation, which admits the disciple into the mysteries of Godlikeness.

† Observe the esoteric signification of the twelve houses of the signs of the Zodiac through which the sun, lord of the earth and the heavens, appears to pass annually and in the solar cycle of 25920 years, allowing 2160 years to a sign of 30 degrees.

realize it who have no longer any need of karma. The cause of birth and death with its sting and shadow must be overcome before the crown will be exchanged for the cross. To each one come the experiences which foreshadow and prophecy this achievement, but spiritual growth is for those who love nothing for itself but everything for God. To him, who, fixed upon the goal, has his vision extended beyond the fitful dream of the terrestrial life, no allurements of sense can deceive nor illusions of matter hold him. The body of the microcosm melts into the transparent openness of the macrocosm which enfolds it. Action is at an end because limitations have been overcome; pain has ceased because consciousness has found its calm; desire no longer attracts or satifies because that which is perfect has come.

Where to begin the heavently initiative is readily surmised, not before or after birth or death, but now. For each sin which is mastered, each separation which is overcome and each desire which is purified, liberates the self and reveals God who is the spirit of all things. And the object as well as end of such discipline, purifying and sanctifying the life as it does, has in it the mystery both of Divine opulence and peace and of the transforming power of love. For perfect love radiates the light of Divinty by which consciousness is apotheosized and its atmosphere is glorified. So that the novitiate, no longer misled by false teaching and teachers or harassed and deceived by the vagaries and illusions of the world or the theories and criteria of science and philosophy socalled, in which the mind alone plays the important part, enters upon the path of light where inner

are sacrificed for outer experiences and where the Voice of the Silence is exchanged for the voices. That this process of spiritual introcession is necessary for any realization and purification of the aura and its interior sphere of divine influence will more and more be declared by the growing perception and needs of spirit. For the nimbus or aureole, no longer regarded as a supernatural benediction, belonging to or possessed only by the chosen few, or given to the only begotten son of God in the personal and segregated sense (as applied to Jesus), becomes the crown of glory, above the brightness of the sun, which the worthy alone receive and merit. Potentially but invisible and undefined, it awaits the hour when the soul shall declare it and possess it and walk forth like Lazarus from the tomb of darkness and death.

To be in the world and absorbed by it is to dim the glory of the aura and shadow it in the eclipse of sensuous darkness.

Again and again the light will shine, but it cannot penetrate the formidable and hostile shadow. Let the foolish heed the lessons of all men and women and apply the parable of the five foolish virgins to themselves. The lamp of the spirit must be trimmed and burning, for glory is added even to glory as darkness to darkness, and today as ever in the symbols of spirit and the spiritual life, darkness has no fellowship with light.

So may the students press on without fear or distrust toward the goal, and the mysteries of spirit will reveal themselves each step of the way and the ineffable Light which is the radiance of the aura will shine forth in the fullness of God.

CHAPTER XI.

The Septonate of Color Vibrations and Illumination.

Seven is the mystic number which contains both occult and sacred value and power. It is unlike ten (10), which is the perfect † number, inasmuch as it is the perfection of differentiation, one in relation to six (6), which as the perfect number (like 28), is the sum of its parts. Eight (8) is the octave which marks the cycle of duality or the manifest sphere in process of involution. For eight as the sum of two and six ($2+6=8$) is the septonate expressing the idea of involution, of which ten (10) is the perfection, as the septonate alone is the perfection of evolution of the sphere manifest.

The sound and color scale elaborate most mystically the formula of the septonate which occultists have made the basis of ethnology and ontology. Applying the number seven or the formula of the septonate to the sphere of spirit, in which Divinity radiates its illumination and to the associated or collateral sphere which like the atmosphere becomes the photosphere the aura exhibits the color scale and relatively reveals the spiral and process of aural apotheosis.

In the sphere of the Divine the septonate of color be-

† "The Secret Doctrine" by Madame Blavatsky.

comes the scale by which the manifest states of the spirit are graduated and defined. Spirit itself is all illmuination, but this light of the spirit through the spectrum of soul becomes differentiated into seven forms of itself, each one of the forms manifesting in quarternary division of the soul a general and individual meaning. The analysis of the spectrum will make this statement clear.

There is no need of revising the septonate of the spectrum of physical light, for light bears to all worlds and souls the same message, and colors as defining light differs exteriorly and interiorly in degree in the spheres in which they are perceived. Coarser color is to be defined by spirit on the plane of matter, finer color is to be defined by spirit receding from the plane of matter; hence the use of these phrases, the materiality of spirituality and the spirituality of materiality. When red, yellow, green and blue are interpreted in aspect to matter and spirit as manifesting form and expressing thought, the septonate of color as phenomenally suggesting the state of the soul will not seem unreasonable nor impossible. Chromology,† a comparatively new science, will some day reveal the subtile and occult relations, not only of color to number, but of color to spirituality, and then the arcana of color, color forces and color chemistry will be understood. For illumination as the perfected state of spirit will ever mark for the soul in the color kaleidoscope its sphere of being.

Separation or separateness, union or oneness will prove by a mathematical formula how far from or near

† This word means the science of the nature or law of lor. It is a word which will means much more than is ually implied by its derivation.

to spirit (esoterically realized) any form or expression of it may be. No longer will doubt exist as to the object or end of soul!

Civilization will be defined in the pure, divine light as a shadow or prism, a spectrum or a revelator.

Man and his works will testify for or against himself, because in the sphere of illumination, he who has the celestial vision will preceive him in an aura colored or tinctured by a zone which he has created and with which he envelopes himself.

No longer will the senses hold carnival or the mind disperse the image of God; no longer will the body absorb the light or personality dominate the self which should be the guide to freedom and God; no longer will external criteria and standards of action have precedence over the one inward direction which the truth declares through spirit, for all veils which conceal the light will be penetrated and maya will have lost its illusion, man born in the image of God will realize spirit from center to circumference.

It is not the mission of the seer and hierophant to reveal and to teach to those who are ready what God has hidden from the worldly wise and prudent, but has declared to the one who knows that the inner self is divine—that I and the Father are ever one.

CHAPTER XII.

Light, Consciousness, Divinity.

Very little need be said in conclusion concerning the Divinity of the sphere of consciousness which is the light of truth, of the soul, of intuition, reason and the mind, yea, of all the powers and functions of the organic and inorganic life, if what has already been taught is perceived and realized. The synthesis between the outer and inner sphere of the light is perfect, whatever may be the cause of the separation and differentation. Thought or feeling for either one is the subject of all action and both have their origin in desire. Change the relations which the soul sustains to the light, and whether it is admitted with Annie Besant in her Theosophical Teachings that aspirations and desires become capacities, repeated thoughts tendencies, wills to perform actions and experiences wisdom, or to summarize them under two heads as conscience (past, painful experiences) intuition (pre-existent experiences), the fact remains that all action describes the color of the photosphere of the aura and so differentiates the light. Indeed, so absolute even in the relative spheres of consciousness is Divinity and its light that states of consciousness become forms which conceal or reveal the divine light. Thought and feeling have the power to

overshadow the perception and realization of God, because they place a condition upon consciousness which acts as a veil or cloud and compels the ego to concentrate in the sphere where Divinity is but faintly realized, if at all. So that when it is again affirmed as it has been taught in "The System of Philosophy Concerning Divinity"† that spirit, although a priori reality, is **aware of itself or of the Self to that degree that it has unfolded or realized the Self,** these conditions above described seem to further confirm what the teaching has affirmed. Surely this is the meaning of progress, whether applied to society or the individual member, in short, of what is elaborated in the program of human education, history and civilization. All organic, physical growth is toward and within the light as all spiritual unfoldment is toward und within consciousness. And the soul that has found its center is one in which the light and the consciousness find the apotheosis in Divinity. Such become as the Christ and are no longer angels, archangels, avatars, messiahs, but of God. The septonate of form is disillusioned, the color spectrum is dissolved, the light ineffable and the consciousness which is the omni-presence, without a second or without form become realization and Reality—which is God.

† Now used and taught in "The College of Divine Sciences and Realization." Consult College Prospectus. Address a stamped envelope to Dr. J. C. F. Grumbine, Los Angeles, Cal.

Claret	Moody, Distrust, Suspicion, Weakness, Passion.
Ocher	Earthly, Vehemence, Coarse Affection and Sensual Attractions.
Peacock Blue	Repose, Self-love, Egoism, Concentration.
Canary	Sunshiny, Brightness, Love of Spiritual Things.
Gray	Clairvoyance.
Brown	Earthly.
White Rose	Silence, Power, Realization, God.
Fawn	Love of Life, Children, Nature, Helplessness.
Cardinal	Power, Imperialism, Grandeur, Strength, Tyranny, Cruelty, War.
Gobelin Blue	Same as Peacock Blue, but not so defined.
Terra Cotta	Earthly.
Buff	Perception, Sense, Reason, Judgment.
Maroon	Earthly but also Gentleness, Obedience.

Additional.

Dull Pink	The same as Pink but Wavering, Undecided, Showing Weakness.
Dark Crimson	Wickedness.
Light Blue	Sweet Reasonableness and Goodness.
Pale Greenish Blue	Spasmodic, Subtle, Impetuous.
Dark Red	Very Passionate and Earthly.
Purple	Royal in every sense.
Light-yellowish Brown	Hard to please, Irritable.
Bright Red	Very Pronounced and Forward.
Orange Brown	Subtle and Worldly Wise.
Dark Brown	Diabolical, Iconoclastic, Destructive.

Pale Yellow	A Mystic, Poet, Dreamer, Seer.
Dark Blue	The same as Indigo, Very Occult.
Sage Green	Lifelessness, Insanity, also Vulgarity, Coarseness, Vileness.
Light Red Purple	Love of Favor, Power, Position.
Dull Orange Brown	Frailty, Faulty, Selfish.
Pale Greenish Blue	Uniform Feeling, but Easily Disturbed, Circumstancial.
Golden Brown	Maturity, Old Age, Decay.
Dull Bluish Pink	Ficklessness, Inconstancy, a Flirt or Coquette.
Brown	Earthly.
Dark Red Brown	Very Disagreeable.
Bluish Pink	Delightfully Entertaining, Evenly Balanced, a Favorite.
Dark Green	Hate, Envy, Jealousy, Spite.
Dull Orange	Adolescent Understanding, Youthful, Love of Life.
Leather	Roughness, Coarseness, Obstinacy.
Deep Rose Pink	Devotion to the Personal and Constancy of Love.
Gray Blue	Depressed Spirits.
Emerald Green	Same as Pure Green.
Lead Color	Psychic Power and Expression.
Dark Red	Malevolent.
Purplish Black	Black Magic, Necromancy.
Purplish White	White Magic, Leucomancy.
Neutral Grey	Meditation, Reconciliation, Justification.

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